THE
Fine GENTLEMAN:
OR, THE
Compleat Education
OF A
YOUNG NOBLEMAN.

By Mr. *COSTEKER.*

Mores cuiq; sui fingunt Fortunam. Cicero.

Fortune still favours the adventrous Youth,
Who builds his Conduct on the Basis —Truth.

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To the Right Honourable

RICHARD,

Ld. Viſcount COBHAM.

My LORD,

FROM a juſt Encomium the World allows your Merits, by excelling all Others in a ſingular Fame for *Politeneſs* and *Belles Lettres*, I know none under whoſe Influence the *Fine Gentleman* can appear in ſo advantageous a *Patronage* as that of Your *Lord-*

ſhip's; and therefore, in my Preſumption in dedicating it to You, I court nothing but the Honour of Your Approbation; which, ſhould I be ſo happy as to obtain, I am confident, Your ſuperior Judgment (in the Eſteem You are in) will be a Rule to all Others. Since the *Author*'s Modeſty has no other Claim than that in giving our *Britiſh* Youth a fair Opportunity to ſee *Vice*, and fly it; to love *Virtue*, and practiſe it; not in exterior Garbs and petty ſlight Formalities, which only ſerve to amuſe the Vulgar, but by the interior Habits, and ſerious Embracement of the moſt ſolid Virtues; founded on the noble Baſis of *Honour* and *Goodneſs*, and perfected by a diſtinguiſh'd and fine *Education*: 'Tis that, *My Lord*, is the fair Embelliſhment of Manners and Character, and ſets off our natural Endowments with Beauties moſt conſpicuous. 'Tis ths Mother of Arts and Sciences, and raiſes Knowledge to its

its higheſt Perfection; and certainly, *Education*, which we find is in Conjunction with thoſe other Qualities that contribute to the Greatneſs of an *Heroick Mind*, is as amiable as any, and imparts ſomewhat of its own Lovelineſs to all the reſt, eſpecially, in the general Conduct and Perſon of a *Nobleman*, whoſe Soul is form'd for glorious Actions as noble as its Birth. All his Ideas are animated and cheriſh'd by *Virtue*, and a Mind ſo incomparably excellent is in *true Nobility* found in its greateſt Purity.--------- From thence 'twill be eaſy for *Your Lordſhip* to judge (without the leaſt Tincture of Adulation) how much all that have the Honour to know *You* muſt prize thoſe ineſtimable and rare Accompliſhments, and conſequently, raiſe up an uncommon Emulation in all our *Noble Youth* to endeavour to imitate *Your* perſonal Excellencies------- and therefore, if my devoting this Eſſay to *Your Lordſhip*, without

without Your Commands, can have any Claim to Pardon, let it be that I have ſhewn You my Inclination before my Obedience; and give what Name You pleaſe to the Effects of my Duty, provided You judge of them truly, and do me the Honour to believe that I am,

My LORD,

Your LORDSHIP'S

moſt Humble, and

moſt Obedient Servant,

John Littleton-Coſteker.

THE Compleat EDUCATION OF A Young NOBLEMAN.

AS nothing more distinguishes any Man from the Vulgar, than the Advantages of Education, so nothing is a greater Unhappiness or Misfortune than the Want of them, by reason it is the first and greatest Step to any degree of Praise or Preferment, either in a publick or private Life. In a publick one, especially, it must be the first

Introduction to an apparent Merit; 'tis that which diſtinguiſhes a Perſon's Excellencies, and ſhews both his natural and acquired Accompliſhments. Without that, even the moſt virtuous, moſt pious, and beſt of Men, however happy, and contented in a private Life, would make but an odd Figure upon the Grand *Theatre of the World*; where every Actor that comes upon the Stage muſt perſonate himſelf in ſome Character or other. For it is abſurd to believe that any Man could ſo exile himſelf from the World, and the improving Advantages and Charms of a publick Society, as never upon ſome Occaſion or other, to appear in a general Aſſembly, then the Advantages of Education in a leſſer or ſuperior Degree, not only gives him a particular and more judicious Notion of Men and Things, from the Improvement of his natural Genius, but likewiſe an Opportunity of daily refining his Sen-

Sentiments, and ſtrengthening his Judgment by his conſtant Experience in thoſe of other Men, which are delivered much more naturally and eaſy in Converſation, than are generally found in all the Books in the World; and by reaſon the firſt are the Production of Nature refined by Study and Experience, and therefore Conſequently what falls within a Man's own Knowledge and Reaſon, muſt be a much ſtronger Argument for his Judgment to ſide with, than to rely on the fabulous Writings of Authors, which are often upon due Inſpection found to be byaſs'd either by Paſſion or Intereſt, rather than the ſole Intent that Writing ſhould intimate. Since the chief Aim of all Authors ſhould be built on this Foundation; Firſt, by impartially adhering to Truth; and Secondly, to improve and inſtruct their Readers, which is my only Intereſt in this Eſſay. To that end then it would be

neceſſary to ſhew, how great and ſingular a Benefit a liberal Education is to Perſons of all Ranks and Station: but in this Piece I intend to confine my Subject chiefly to that of a young Nobleman.

To begin then, I hope, it will not be thought Temerity or Arrogance in me to give my real Sentiments on the preſent Effects the modern Education of too many of our young Gentlemen produces, as well on their Perſons as Manners; ſince I proteſt ſolemnly I have no other Deſign in this Piece but to make them all in general a Compliment of it, in hopes it may conduce to the End I intend it, *viz.* the Improvement of their Notions of Education, ſince I believe it will hardly be denied that the Majority of our modern Youth are ſo far from excelling thoſe of the laſt Centuries in what then uſed to raiſe them to Emulation after Praiſe, I mean the liberal Arts and Sciences in the

the Knowledge and Practice of Virtue, that those of our present Times have hardly any Knowledge at all of them, but are much more acute than the former in the Excellency of Modes and Fashions. What a monstrous Shame is it that Men can so far debase their Sex as thus to degenerate into Foppery and Effeminacy! How great a Pity is it, that so many fine young Gentlemen, as *England* can boast of, are so ignorant of those valuable and inestimable Acquirements belonging both to Letters and Valour! How many are there, by too great and fond an Indulgence of their Lady-Mothers deprived of all the Pleasures and Advantages of Education by the Prejudice of too great a Tenderness! Thousands are ruined by this very Effect of a maternal Love. What Pity is it that a great and heroick Soul, formed by Nature for noble Actions as noble as its Birth, should be thus lost both to the World and to himself,

by

by the Corruption of Mode and Cuſtom, through the Fear of its being injured by a methodical Education, and the Care and Aſſiduity of *Præceptors*; his Conſtitution is firſt ruined by Indulgence, his Genius left uncultivated, and himſelf deprived of all but a domeſtick Knowledge: and thus is our young Nobleman, by being ignorant of the more noble and politer Education of his own Sex, naturally under the Conduct and Tuition of his Mamma, becomes, inſtead of a fine Scholar in his Manners, a compleat Fop; the extent of his Learning to read a Play-Bill, and his Converſation to the limits of a Tea-Table. If he has a Tutor at home, as few are without, he is generally a young Collegian on his Preferment, who hardly dares exert the Authority he is inveſted with over his Pupil in the manner his Judgment would permit him, leſt the Animadverſion, (when culpable) be thought

thought by her Ladyſhip either too ſtrict or ſevere; then he endangers his Place, and ſo neceſſarily lies under ſo great a Reſtraint betwixt the Execution of his Duty, in reſpect to his Pupil, and the regard of his own Intereſt, that our young Nobleman falls far ſhort of thoſe Advantages he might reap from a greater Authority in his *Præceptor*. If his Admonition be mild, 'tis ſeldom obſerved; and therefore ſoon forgot; 'tis that *Je ne ſcay quoi*, (as the *French* have it) in a Maſter of Love and Fear, that prompts a Youth to exert his Genius; and not having that Fear, he has no Senſe of his Fault: ſimple Admonition, without Authority, makes him not dread, but deſpiſe Correction at the Hands of him he knows dares not proceed to Execution. How great that Weakneſs is let any one determine, but I know it too evident, and have by Experience found it too true. Thus whilſt a Youth's educated at Home,

Home, (which I by no means approve of) inſtead of purſuing his Studies, and bringing them to that Perfection he ought, he comes into the World with the bare Name of them only, and deprives his Tutor of the Credit and Honour he might juſtly deſerve from his Aſſiduity to have formed his Education regular, polite, and compleat. Thus is our young Nobleman now at Age to improve the Advantages of his Studies, and refine and eſtabliſh a firm Judgment by the moſt polite and improving Converſation; but alas! how far is he from being the intellectual Man his Perſon repreſents him? vaſtly unknowing in the World, not much read in Books, and intirely ignorant of himſelf. Thus ſet out with the Name of a fine Education only, without the Fruits of it, the utmoſt of his Thoughts and Ideas are confined to the more faſhionable part of Dreſs; and now, according to Cuſtom, our

Beau

Beau is deſigned to travel, the Tour propoſed is to *France*, *Italy*, and *Spain*. Were I to act the part of an impartial Inquiſitor, I would ask for what? Why, moſt undoubtedly, I might expect to be anſwered, To ſee the World again, and perfect his Studies, and by that means compleat the fine Gentleman. Thus equipped with a fine Eſtate, little Learning, and leſs Senſe; and intirely ignorant of all Languages but his own, he launches into a foreign Nation, without the leaſt Knowledge of his own, where the Sharpers ſoon find him out, diſcover his Intellects, and make the moſt of him: they beſiege him with fulſome Adulation, againſt which his feminine refined Underſtanding is too weak to reſiſt. I will not dwell long upon the Subject of his ſtay there, ſuppoſing he has made his Tour, and ſeen all the moſt remarkable and wondrous Curioſities of thoſe Nations, he returns a little better than

he went, except the ſmattering a little of the Tongues, and can give us but as bad and imperfect an Account of their Nation as he was capable of giving them of ours; all the Advantage he brings from thence is their Modes and Vices, Things undoubtedly a full Recompence for the Trouble and Charge he was at to attain; but, not to be too prolix, he is now returned, and as his Glaſs his chiefeſt Idol, he admires next himſelf, tells him a *Belle Eſprit*, the accompliſhed Gentleman is ſeen in all the moſt faſhionable and publick Places; the *Mall*, the *Play*, the *Ring*, the *Opera*, is dull, inſipid all, without the fine Appearance of my Lord, his very Look, like the *Baſilisk*'s either kills or charms; the fond *Narciſſus* is in continual Raptures, and none is ſo accompliſhed as himſelf: he is now become a conſtant *Devotee*, I had almoſt ſaid to his Religion, but mean his Glaſs. Religion is ſeldom

in

in his Thoughts, but when he prays for fair Weather, the dawbing his red Heels, or incommoding a *French* Peruke, unmans the Beau at once.

Virtue he admires, becauſe it ſcreens his Vices, and only uſes it for Oſtentation, the Graces are his Favourites, not his Faith! that he pawns to every Miſtreſs; his Hope is their Conſtancy, not his Charity! for few are ſo happy as to be Partakers of it, unleſs ſome ſuperannuated *Bona Roba*, minuted in Short-Hand in his Tablets, - - - - *Sundry* Occaſions! *l. s. d.* None of theſe, neither Faith, Hope or Charity, but the Graces of diſplaying a fine Diamond to the beſt Advantage, or a beautiful Snuff-Box with a B——dy Picture; how much Time and Expence has been thus employ'd to make up their Superficies of a Man! and now let any one of a remarkable Underſtanding and Judgment tell me whether

the Education of this young Gentleman (the common one of our preſent Youth) anſwers the Expectation one ought to entertain of a young Nobleman? a Man born with all the excellent Gifts of Nature, and Advantages of the moſt uſeful and polite Education, who we one Day expect ſhall be a faithful and obedient Subject to his Prince, and a Friend and Protector to his Country; I am afraid, from the little Notion I entertain of Politicks, a Prince could expect but ſmall Benefit from the Counſel and Conduct of ſuch a Subject, whoſe Duty, Loyalty, and Manners are ſo prejudiced by Education. How fit ſuch a one might be to officiate in Places of Truſt or Government, is not my Place or Buſineſs to determine, but only content myſelf with this general Inference.

That

That the better the Education of a Nobleman, the more ſolid his Judgment of Things, and his Manners more polite, gentle, and refined; and therefore, conſequently of more Advantage to the Publick in his Adminiſtration of Affairs, whether in a Civil, Political, or Martial Government.

Not to detain you, then, I humbly preſent you with my Sentiments of a regular, uſeful, and polite Education. To do that in a methodical and eaſy Manner, let us ſuppoſe at his firſt Entrance therein, our Pupil a young Nobleman of Six Years old, and of a quick and lively Genius; the firſt thing I recommend to be done, ſhould be to be well inſtructed under the Care of a proper Maſter at home in Orthography: that done, and he capable of reading and writing true *Engliſh*, let him be transferred to ſome genteel Academy,

demy, where he might be well inſtructed in the Grounds and Principles of Religion, by reaſon Children ſeldom or never forget the firſt Rudiments that are impreſſed on their Minds, whether Vice or Virtue, but as if implanted, grows with them, and becomes habitual from their Infancy. Let *Grammar*, *Latin*, and *French* be his Studies till he is expert in them; all which will allow him ſeven Years to compleat, or at leaſt to have made a conſiderable Progreſs in: theſe Things properly attained, let him be removed to the Univerſity, and continue with a ſtrict and careful Tutor four Years, in that time, as his Judgment ripens, let his Genius follow its proper Inclination to purſue thoſe Studies he likes beſt, and in that time 'twill be cultivated with a prompt Aptitude to attempt every commendable Accompliſhment.

If

If it purſues Law, many Advantages will attend the Succeſs of his Studies, in relation both to the juſt Regularity and Order of his Family-Affairs, and enable him to be a compleat OEconomiſt, next in the Diſtribution of Right, either in Reſpect of himſelf, or Juſtice to others.

If it be Languages, let him apply to the four univerſal ones, chiefly *Latin*, *Greek*, *French*, and *Italian*.

If Divinity, innumerable are the Advantages he'll reap from it both in reſpect to the Conduct of his Life and Actions, and the eternal Salvation of his Soul, ſince the prime Author of it is God himſelf, who both knows Man perfectly, and is mentioned in the holy Scriptures as a * (*Philanthro-*

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* *Titus* 3. *v.* 4.

pos)

pos) or Lover of Mankind; 'tis but reaſonable to ſuppoſe that the Doctrines and Laws he cauſed to be ſo ſolemnly delivered to Mankind, and ſo often confirmed by Miracles, and whoſe Syſtem is in the Apocalypſe honoured with the Title of the * everlaſting Goſpel, not to be ſucceeded by a more perfect Inſtitution, as the *Moſaick* Law was by that, ſhould be fitted to beget and advance ſolid and ſublime Virtue, and be more than any other Inſtitution, perfective of Humane Nature.

If Moral Philoſophy, it conduces much to the being of a good Chriſtian, and teaches him the way of living, as *Logick* the manner of ſpeaking and reaſoning; the one regulates the Thoughts, the other the Deſires of the Soul.

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* *Revel.* 14. *v.* 6.

It

It teaches a Man to know, to rule, and govern himſelf, to worſhip God, reverence and obey his Parents and Sovereign, the Care he ought to have of his Friends, of natural Honeſty, Probity, publick Intereſt, and many other commendable Duties of Life.

How amiable was moral Philoſophy in *Socrates*? it cultivated his Soul, improved his Manners, and gave him a wonderful Diſpoſition to Vertue; for, with a profound Capacity, he had a Modeſty and Simplicity in his Looks and Behaviour, eſpecially in Converſation, where he always ſpoke laſt, as he ſaid, to know other Mens Sentiments, and by that means deliver his own to greater Advantage, as rendred him not only reſpected, but alſo admired by all Men. His Followers attributed the Veneration and Eſteem his Morals met with from Men to have been the Ef-

fect of an evil Genius; and that a *Dæmon* conſtantly attended him. It ſeems to me very improbable that he ſhould deal with the Devil, and at the ſame time deliver to the World ſuch excellent Precepts. That Opinion of theirs is entirely reverted in his Anſwer to *Xenophon*, who, when he asked if he ſhould follow *Cyrus*? Man's Counſel, ſaid he, is uncertain; you muſt adviſe with God. A noble Exhortation and Encouragement to Vertue. In my Opinion, all his Art conſiſted in his Prudence, and was unjuſtly and barbarouſly condemned to Death.

Plato, by his ſublime Ideas of Moral Philoſophy, raiſed every Vertue to its higheſt Perfection, the Nature of which he explains in his *Phædrus*, which, ſays he, is to purify the Mind from the Errors of Imagination by the Advantages that Philoſophy affords from

from Reminiſſence, the end of which is either to countenance and encourage all manner of Virtue, or to ſuppreſs and deſtroy all manner of Vice.

To make a proper Diſtinction between Morality, as it is in reſpect either *Chriſtian* or *Pagan*, I think will not be amiſs; therefore is the *Pagan* founded entirely upon a ſuperſtitious Worſhip in hopes of Rewards, and fear of puniſhments.

Indeed too many Chriſtians confound their manner of Worſhip with *Paganiſm*; for many, to my Knowledge, pray, not for the real Love of God, or Merrits of our Bleſſed Saviour's Interceſſion, but purely out of Fear they ſhall be damned; and in hopes their Prayers ſhall merit a future and everlaſting Place of Reſt and Happineſs; which, in my Opinion, is a poor ſort of Religion when it is executed in that

Manner, as it proceeds thro' Force, not voluntarly; and as we are commanded from a pure and ſincere Heart, 'tis baſely making a ſort of Debt of what is our Duty. But I ſhall conclude this Obſervation on moral Philoſophy with that of *Ariſtotle*'s, who teaches that the Beatitude conſiſts in the nobleſt Action of Man, in reference to the moſt noble and excellent Object; a moſt elevated Sign of an heroick Temper of Mind, and a beautiful Emblem of the Duty of a Noble to his Prince.

If his Genius incline to natural Philoſophy, it will refine both his Reaſon and Manners; but not without involving him in many intricate and difficult Sources in the Objects of Nature, and what in many will be too much for his finite Comprehenſion, ſince in every Creature from the largeſt to the ſmalleſt, he'll find ſomething incomprehenſible,

ble, and infinitely beyond his Underſtanding. Nature has her Myſteries, and we ought not to pry too narrowly into her Secrets, leſt our Preſumption be check'd, as *Adam*'s was when he enquired of the Angel *Gabriel* into the Cauſes of cæleſtial Motions, whereof no one, I believe, ever arrived to that Excellency, as Sir *Iſaac Newton*; and therefore, let us content ourſelves with extending our curious Searches es no farther than what may contribute to the Preſervation of our Bodies in the Knowledge of *Medicinals*. Since all we know of Nature is but ſuperficial, and God Almighty, to puniſh our Pride, takes Pleaſure in abandoning us to our Curioſity. Let it ſuffice that we know the Principle of all Things without confounding them as the Ancients did, which *Thales* would have to be Water.

Hera-

Heraclitus ------ Fire.
Anaximenes-----Air.
Pythagoras ------ Numbers.
Democritus ----- Atoms.
Muſæus -------- Unity.
Parmerudes----Infinity, *&c.*

All that we can poſſibly know of Nature is — that the Power of its Virtue may be known, by the viſible effects of its Operations when all comes to all it is but Opinion, and,

In knowing what we know our-
ſelves are loſt,
'Tis all but Probability at moſt.
POMFRET.

Therefore, as in a curious Piece of Architecture, as one falſe Rule makes the whole Building irregular, ſo one falſe Principle deſtroys the whole Body of natural Philoſophy.

I would not be thought by the foregoing Conſiderations, to deter my young Student from the Study of Philoſophy in general; but on the contrary, recommend it to him as one of his moſt noble and ſublime Accompliſhments, ſince he has ſo many brave and worthy Men for Precedents; 'twas Philoſophy taught *Pythagoras* the Integrity of Manners, made *Empedemocles* refuſe a Crown, and prefer a private and quiet Life to all the Magnificence of Grandeur: By Philoſophy *Democritus* was rais'd to the Contemplation of Nature, and renounced bodily Pleaſures, that he might the more peaceably enjoy the Delights of his Soul. Beſides, I'll prove it advantagious and of Uſe in the Chriſtian Religion, by this Argument; If the Foundation of our Religion be eſtabliſhed on Truth, as undoubtedly it is, the Faith of every Chriſtian, if he believes the holy Scrip-

Scriptures; then, as Philoſophy is nothing but the Diſcovery of Truth from Fiction, it is in great uſe in maintaining and ſupporting of our Religion, by a ſtrong Confirmation of our Reaſon, that Religion cannot be upheld and maintained but through Faith and Truth; and therefore, as Religion is thus maintained and confin'd by Philoſophy, ſo is it of ſingular Uſe and Advantage to promote, eſtabliſh, and maintain our Religion.

But, to return to my Pupil, when he is thus initiated in the ſeveral, or Parts of the foregoing Attainments, exchange the collegial once more for the academical Life, and now prepare to refine and poliſh (like a rough Diamond) not only his Letters but his Manners, by choice and ſelect Maſters, Men not only of Character, but, if poſſible, genteel well-bred Diſpoſitions, that they may not only improve from their Precepts

cepts and Inſtruction, but Examples, 'till ſuch time as he has made a conſiderable Progreſs in the following Accompliſhments, being no ways ſuperfluous for the Conduct of ſo great a Man, *viz.* as we are to ſuppoſe he has from the Courſe of his Studies already attained a conſiderable Knowledge of

Orthography,
Arithmetick,
French,
Latin,
Greek,
Italian,
Theology,
and
Philoſophy.

The ſound Baſis, and principal Eſtabliſhments of uſeful Knowledge, next follow his polite Accompliſhments under theſe proper Heads, *viz.*

Geometry,
Geography,
Chronology,
Hiſtory,
Muſick,
Dancing,
Fencing,
Riding,
Opticks,
Architecture,
and
Algebra.

GEOMETRY.

IN the School of the *Academicks* was wrote, *Let none ignorant of Geometry enter here*, meaning the Rules of their Affections; and as a very wiſe Man ſaid of his Son, that *Geometry* would teach him by demonſtration to ſubmit readily, and with-

without Hesitation to Instruction, since the Art of *Geometry* consists in the dispositions of Lines, Points, and Figures, explained methodically, according to their different Aspects and Proportions; therefore, by being often and frequently brought to submit to Demonstration, by that Art, a Youth would the easier resign himself to the Instruction of a *Præceptor*.

The next that follows is *Geography*.

GEOGRAPHY.

Its DEFINITIONS.

GEOGRAPHY is the Description of the Globe of the Earth, and of the Sea, and is divided into *Zones*, *Parallels* and *Climates*.

The *Zones* or *Girdles* are five in Number, *viz.* 1. Torrid. 2. Temperate. And, 2. Cold. which ariſe from the difference of the Circles of the *Spheres*; for that between the two Tropicks is call'd Torrid or Burning. The ſecond between the Tropicks and the Polar Circles are called Temperate. And thoſe between the Polar Circles and the Poles are called Frigid and Cold.

The Circles of the *Sphere* are 10. Six greater. 1. *Horizontal.* 2. *Meridian.* 3. *Equator.* 4. *Zodiack.* 5. *Equinoctial Colour.* 6. *Solſtitial Colour.* The four Leſſer, *Tropick* of *Cancer*, *Tropick* of *Capricorn*, the *Polar Artick*, and the *Polar Antartick*; and is divided into four Parts, as

Europe,

Europe,
Asia,
Africa,
America.

Now the the Knowledge of the *Terraqueous* Globe is a useful and polite Accomplishment in many respects, it gives a *Bonne Eclat* to Discourse in the Description of any particular Country; it helps the Memory in so prodigious a manner, that a Person of an expert Reminiscence may involve in his Mind by that means, all the principal Countries, Kings, Princes, and Dominions in the habitable World, and have them at his Tongue's End, tho' never out of his native Country; besides the peculiar Use it is of to a Traveller, by being in a Capacity of giving a just and particular Account not only of his own Na-

Nation, but others alſo: a Scholar is, by that means, capacitated to diſtinguiſh Truth from the too common Report of many Travellers; who, to heighten the Admiration of one that never was abroad, will too often launch into very ridiculous Romances and Improbabilities; which a *Geographer* may either contradict or ſmile at.

CHRONOLOGY.

IS the Science of Time, whoſe Parts are an Age, Year, Month, Week, Day, Hour, Minute, Second.

An Age is a hundred Years; a Year the ſpace of Time wherein the Sun paſſes through the twelve Signs of the *Zodiack*, and is diſtinguiſhed into the *Aſtronomical* and *Civil* Year. The *Aſtronomical* com-

pre-

prehends the whole time wherein the Sun returns to the ſame Point of the *Zodiack* where he began his Courſe, and contains 365 Days, 5 Hours, and 49 Minutes.

The *Civil* Year is that which is adapted to the Uſe of all People, and contains 365 Days 6 Hours; which remaining 6 Hours in the Space of 4 Years make the Day called the odd Day, or 29th of *February*; ſo that Year whereon it happens contains 366 Days, is called *Biſſextile* or *Leap-Year.*

The *Luſtre* among the *Romans*, and *Olimpiade* among the *Grecians*, contain'd 5 Years.

The *Aſtronomical* Year begins when the Sun enters the Sign *Aries* about the 10th of *March.*

The *Civil* Year on the firſt of *January.*

The *Solar* Month is the time the Sun runs through the 12th Part of

of the *Zodiack*, and contains about 30 Days, 10 Hours and a half.

The *Lunar* Month is the time the Moon runs through the 12 Signs, and goes juſt 12 times faſter than the Sun.

The *Romans* called the firſt Day of every Month the *Calends*, from the *Latin*, (*voco*) becauſe on that Day the People were called together to conſult how many Days ſhould be reckoned to the *Nones*, ſo called from the *Latin*, (*dividere*) becauſe they divided the Months into two Parts almoſt equal.

In the Night the Sun remains under the *Horizon*.

The *Lunar Cycle* or golden Number is the ſpace of 19 Years, in which time the Sun and Moon return to the ſame Point where they began their Courſe.

The *Solar Cycle* is 28 Years, in which time the *Dominical* Letters,

A,

A, B, C, D, E, F, G, return back again.

The *Cycle of Indiction*, when they are got half way, 15 Years.

The *Lunar* Year cont. 354
Solar 365 } Days.
The *Epact*'s the difference 11

HISTORY.

TO which *Chronology* is abſolutely neceſſary. I ſhall only recommend a few Particulars to his Uſe; ſince there are ſo many daily coming into the World, *viz.*

Bloome,
Rapin de Thoyras,
Daniel,
Speed,
Baker,
Newton.

The next which I, and I believe all the World muſt approve of, is

MUSICK.

THE Powers of which are well known to have a moſt delightful and charming Aſcendant o'er the Faculties of the Soul. It is a Science that bears an Affinity with the noble Frame of Man, from the Concord, Agreement, Proportion, and Aſſimulation of his Parts; and is now become as faſhionable as agreeable.

It is attributed, as the firſt Inventors, to the Nine Muſes ------ of whom a Poet ſpeaks in the part of a Dream.

1. *Clio*,

1. *Clio*, the firſt, was ſhe that to me came,
And with a Sweetneſs equal to her Fame,
Firſt gave me Welcome, and then ask'd my Name.
Pleaſed did ſeem, then courteouſly ſhe ſaid,
Poet, for e'er be welcome to my Aid;
The Art of Muſick, Poetry and Love,
Are ever thine, if you that Gift approve.

2. *Melpomene*, the ſecond, then drew near,
A Nymph divine, majeſtical and fair;
Offer'd, if that to Tragedy I choſe
To write, I ſhould invoke her as my Muſe.

3. Then beauteous *Thalia*, Queen of Comick Scenes,
Whence my Genius choſe *Entretiennes*,
To maſque the World with, if I call'd on her,
My Pen ſhould always pleaſe, and never err.

4, 5, 6. *Euterpé*, *Terpſicore*, *Erato*,
All *tour a tour* did compliment me too.

7. The great *Calliopé* did then rehearſe
To me the Beauties of Heroick Verſe.

8. Divine *Urania* told me ſhe would try
To teach me how to trace the ſpangled Sky;
To know the Motion of each beauteous Star,
And how they vary in their Atmoſphere.

9. *Pollyhymnia*, youngeſt Siſter of them all,
Would teach me how I ſhould my Mind rehearſe
In *Number*, *Accent*, *Feet*, in *Stile*, and all
Compleat be *Muſick*, *Melody* and *Verſe*.

They were the Daughters of *Jupiter* and *Mnemoſyne*.

'Tis feign'd that *Orpheus*, by his Skill in playing, made the very Woods to follow him; again, how *Amphion*, Son of *Jupiter* and *Antiope*, is reputed to have rebuilt the Walls of *Thebes*, by his Harp.

'Tis certain there is nothing ſo enlivens and animates the Soul to attempt great or noble Actions as the Powers of *Muſick*, which inchants and charms the Soul, by raiſing the moſt generous and ſublime Ideas; like

like Beauty, it is ſtrong and ſweet, pleaſing and irreſiſtible; it raviſhes without Violence, captivates without Slavery, and conquers without Force.

In my Opinion, as *Muſick* has ſo natural a Tendency to the Paſſions, the Ladies, as they eminently excel in the Mind, are certainly the beſt able to diſtinguiſh the Beauty of Harmony; and therefore, much admire the ſo univerſal Eſteem which they have of *Muſick:* which, by their conſtant Purſuits, though it ſerves them but for Pleaſure and Recreation; yet, as it was to that charming Sex we owe the Invention of ſo noble and delightful a Science, to them I'll give the Preference; and may they be as much honour'd and reverenc'd by our Sex for their exquiſite and refined Knowledge in *Muſick,* as conſtantly admired and adored for their Beauty. I cannot ſufficiently acquit myſelf in

my

my Acknowledgments to that charming and lovely Sex for thoſe Advantages I myſelf have gain'd in *Muſick* from their judicious and refined Notions, but in Gratitude, allow them to be Artiſts far ſuperior to the Generality of Men, with ſufficient Reaſon too, ſince their Genius is generally confeſs'd to be more lively, and their Apprehenſions quicker than ours.

DANCING

SHEWS the genteel and moſt proper Attitudes of Body, and without which no Perſon can be ſaid to be well-bred; by reaſon a fine Maſter not only teaches his Scholar a becoming Grace and Deportment in the Diſpoſition and Turns of Body, but every Attitude that is moſt

moſt particularly adapted to ſuch and ſuch Motions in his general Conduct and Behaviour, without which it would appear but very aukward and unpolite. Beſides, the Accompliſhment of being agreeable in Company without Reſervedneſs and Singularity; one of which would of courſe happen where all ſhould be diſpos'd to dance but himſelf, and perhaps, attended with the Ill-Manners of leaving ſome pretty Lady deſtitute of a Partner, for want of this Accompliſhment; therefore, is it not only of ſingular Uſe to Oneſelf, but capable alſo of contributing to the obliging and Pleaſure of Others; and vaſtly diſtinguiſhes Good-Breeding, and a genteel Man from a *Boor*.

FEN-

FENCING

IS much of the ſame Nature, but gives a greater Eaſe and Plainneſs to the Limbs, by reaſon that *Agilite du Corps*, the *French* are ſo expert in Fencing; depending upon Judgment, and the Quickneſs of Motion, which is regulated entirely by the Eye; and is of ſingular Uſe to all Men, not only in that grand and natural Maxim Self-Defence, which is an Aptitude all irrational Creatures enjoy from Inſtinct, but alſo for the Defence of one's Friend, one's Sovereign and Country; moſt eſpecially in a Soldier: But, as the Army is a fine Academy, ſo the Action is not only vaſtly improv'd, but animated and executed, and crown'd with that Reward of Glory and

and Applauſe due to a Man of a noble, heroick and courageous Spirit, ſuch as I would have our young Nobleman.

The next Thing that follows is the ſitting, and genteely, as well as judiciouſly managing a Horſe.

RIDING

BEING not only a very recreative and pleaſant, but alſo a healthful Exerciſe, and highly neceſſary for a young Nobleman: beſides, a Man is never ſeen with that Advantage and Glory as on Horſeback, eſpecially in the noble Exerciſe of Arms and Valour; and therefore, is a moſt diſtinguiſh'd and fine Accompliſhment.

Next follow

OPTICKS,

OR,

OCULAR OBSERVATIONS.

WHICH is a moſt wonderful and amazing Science, that Diſtance ſhould occaſion ſuch a vaſt Alteration in the Difference of Objects, according to the Point of Sight; which Subject is very judiciouſly handled in the *Engliſh Hermit*, upon a View of the Rocks. To be better inform'd of Particularities, let him apply himſelf to the Uſe of the *Microſcope*, *Teleſcope* and *Orrery*, under the Care of ſome expert *Optician*, and his Obſervations will thoroughly recompence the Time he employs on thoſe Experiments. In Al-

Alluſion to Sight, I ſhall inſert a few Lines of this ingenious Hiſtorian and Poet, Mr. *Daniel*, where he ſpeaks of *Opticks*, in the Contemplation of Beauty.

Nature created *Beauty* for the View, like as the Fire for Heat, the Sun for Light. The Fair do hold this Privilege as due by ancient Charter ------ to live moſt in Sight. Here do the Curious with judicial Eyes contemplate Beauty gloriouſly attired; and herein all our chiefeſt Glory lyes to live where we are prais'd, and moſt admir'd.

Ah Beauty! Syren! fair, enchanting Good,
Sweet ſilent Rhetorick of perſwading Eyes;
Dumb Eloquence, whoſe Power doth move the Blood
More than the Words or Wiſdom of the Wiſe.
Still Harmony, whoſe *Diapaſon* lyes
Within a Brow, the Key which Paſſions move
To raviſh Senſe, and play a World in Love.

ARCHITECTURE

IS a delightful Recreation to a Nobleman; and, as few are without ſome ſtately Edifice or other belonging to themſelves or Family, I cannot think it improper that he ſhould be a compleat Judge of Building, ſince it has cauſed ſo great an Emulation among our preſent Nobility, which ſhould be the moſt excellent.

To do myſelf an Honour by my Judgment, I muſt give it in Favour of the Earl of *Burlington*. Beſides, the Pleaſure it will afford one, by the Variety, and excellent Turns of Fancy, which our own Genius will produce by Application in that immenſe Latitude, one finds a thouſand Opportunities of correcting and improving

proving our Judgment; at leaſt, to the forming of ſuch Pieces as may poſſibly be much more ſuitable and agreeable to our own Taſte and Fancy than another could invent: Thus is he enabled to give admirable artificial Deſcriptions, and build according to his own Fancy.

ALGEBRA,

OR, THE

Syriack ART,

CONSISTS of *Arithmetick* and *Geometry*, and is of ſingular Uſe in the fine Deſcriptions, and erecting of Buildings; 'tis likewiſe called *Literal Arithmetick*, ſince Letters are made Uſe of Figures; and there's hardly any Science but is included in this univerſal one both of Letters and Numbers.

Thus

CONCLUSION.

THUS accompliſh'd provide him an Equipage ſuitable to his Birth and Quality, and give him an Opportunity of ſeeing every thing worthy his Time and Curioſity in all *England*; that done, and he inveſted with a true Knowledge of his own Nation, and Maſter of the Univerſal Languages at 20 Years of Age, ſend him Abroad for two Years. Now is he compleatly qualify'd for a Traveller; and at his firſt landing, by his *Geography* and *Languages*, is capable of informing himſelf more in one Month than another ignorant of either in twelve; beſides the ſecret Pleaſure he enjoys of being, tho' an entire Stranger, in a manner naturaliz'd. Now has he the

Ad-

Advantages of diſtinguiſhing all the Charms of Manners and Politeneſs, and of ſhewing his own to the Honour of himſelf and Credit of his Country. I am confident, were all our young Noblemen educated in this manner, the *French* Court would no longer be eſteem'd the Reſidence of Politeneſs and *Belles Lettres*, but muſt then yield to the *Britiſh* one in many degrees, by reaſon our young Gentlemen would not only be perfect Maſters in their exterior but intellectual Perfections; and *England* will then be as fam'd for the Excellency of Manners and Politeneſs, as it is now for the incomparable Beauty of the Ladies.

Now when he has made his *Tour*, the accompliſh'd fine Gentleman returns indeed with all the Advantages of Art and Nature; now is he juſtly qualify'd according to the Grandeur and Nobleneſs of his Birth, and capable

pable of all imaginable Service to his King and Country. He is ſenſible of his Duty to God, his Sovereign, his Equals and Inferiors, through the vaſt Advantages of Education, capable of making a judicial Obſervation both of Men and Things; and drawing from thence ſuch Inferences and Advantages as are conſiſtent with his Honour, Reputation and Religion; by that Means he regulates his Actions, ſtrengthens his Judgment, and refines his Notions, and lives in a moſt exemplary and noble Conduct, with this conſtant Rule of *Cicero*'s,

Genus Hominum ad Juſtitiam & Honeſtatum natum eſt.

He looks on it as his Duty to do good to every One ----- and indeed is, in every degree, ſufficiently qualify'd for it in the Execution of thoſe brave and generous Offices.

His

His Humility is a moſt conſpicuous and noble Virtue, and what vaſtly contributes to the Greatneſs of an Heroick Mind; for if Wealth, Honour, and other outward Bleſſings, exalt ſuch a Man's Condition, to be humble in the midſt of ſuch Advantages, argues a Mind elevated above the Reach of Fortune, and ſpeaks a Soul great enough to undervalue thoſe Things that ordinary Souls admire. Thus, in the conſtant Purſuits of Virtue, he daily arrives at ſuperior Degrees of Excellency; and 'tis from ſuch Examples a Perſon is encouraged to become a good Chriſtian: ſince he that is once ſo happy aſpires to no leſs Things than to pleaſe and glorify God, to promote the general Good of Mankind, to be a Protection to the Virtuous in Diſtreſs, and to improve, as far as is poſſible, his perſonal Excellences in this Life, and to ſecure to himſelf hereafter a

moſt glorious and happy State in the World to come.

Thus have I ingenuouſly, and according to my real Sentiments, given you the juſt Idea I entertain of the Education of a Young Nobleman; and now let any one make a Compariſon between my Pupil and thoſe of our modern Youth; and without Partiality give the Preference to the moſt deſerving: ſince I only offer my Notion intirely to Opinion, to be accepted or neglected at Pleaſure: If it is ſo fortunate as to be approved, I ſhall enjoy a double Pleaſure; that is, in its anſwering the Deſign I intend it, and that which I had in compoſing it: and therefore, is it humbly ſubmitted to your Peruſal by,

GENTLEMEN,

Your moſt humble Servant,

Don CASTILLO.

FINIS.